

6

THE Armies Remembrancer.

WHEREIN
They are presented with a Sight of their
Sinnes and Dangers.

And also with a
Scripture Expedient
For their *Preservation.*

REVEL. 2.5.

Remember therefore from whence thou art false and Repent.

Bernard in Dedic. Ecclæ. Sermon. 3.

*Non miremini fratres, si durius loqui videor,
Quia Veritas, neminem palpat.*

BY A
Cordiall Friend to the Kingdomes welfare. R.

Jan: 4th

LONDON,

Printed for Stephen Bowtell. 1649. 1648

THE

Amies Reinmanbrancer

W. H. H. H.

They are printed with a light of their

names and figures

And also with a

Scripture

For the



Rev. Mr. H. H. H.

Central Public Library

Don: 4/2

10/10/20


1/10/20



TO HIS
EXCELLENCY
THOMAS LORD FAIRFAX,

Generall of the Parliaments Forces,
and to the Generall Council of Warre.

Much Honoured Sirs,

AVING beene a sorrowfull observer of your Unworthy walking, both formerly and of late; And taking notice of Gods displeasure against you for it, so as not to be inhappied by a faithfull Admonisher, or Remembrancer of your sinnes and dangers. I durst not, finding the Holy-Ghost bringing this to my remembrance, to become a Remembrancer to you, bee disobedient unto that Heavenly Vision, by consulting with flesh and blood.

The Epistle Dedicatory.

Our blessed Saviour tells us, that in some cases, if men should prove stones and hold their peace, the stones should prove men and immediately cry out, Luke, 19. 40. And truly did you but know me, as well as I doe my selfe, you would look upon mee as such a miraculous Monitor, One, the string of whose tongue is unloosed, that never spake in this kinde before. But not upon the sight of the murther of Cræsus, but of the utmost crysis of danger, wherein you have involved your selves and the Kingdom.

Though the Sceane be altered, the Court turned into a Councell of Warre, and the Court Parasites vanished away, yet am I jealous over you with a Godly jealousy, that it is your great unhappinesse not to be so free from Flatterers and Flatteries as I could wish. But not knowing how to give flattering titles, least in so doing, my Maker should soone take me away. Job. 32. 22. I have declined in what I humbly present your Lordship, and your Councell of Warre in what followeth (as your faithfull Remembrancer.) Not only those affirmative flatteries, which are too often sounded in your eares by way of encouragement in this your present undertaking; but also that Negative flattery, consisting in the silencing, or extenuating the sinnes and miscarriages of those whom by the Law of Love we are bound to deale faithfully withall.

Your

The Epistle Dedicatory.

Your Lordship and Councell well know, that in Fortifications that Engeneer is a Traytor that conceales or lessens a places weaknesse, and he is no lesse to be condemned that shall with a negative flattery, conceale or extenuate the sinnes and miscarriages of such persons, as may indanger the publique safety.

I have therefore, in the integrity and sincerity of my heart, for prevention of those miseries and calamities that are like to come upon your selves and the Kingdome, by your meanes, indeavoured by a sound conviction to make you sensible that t here are in you, even in you, sinnes against the Lord your God, of which you are guilty, either actually, or accessarily, 2 Epist. John. 11. And because they are such as have beene committed in the sight of the Sunne, before all; therefore I have remembred and reprov'd you before all, that others may feare, 1 Timothie, 5. 20. Wherein as I come not out against you, shod with indignation and scorn, being pleased to pour contempt upon you, as you know who, (Sedg.) nor yet with Lilburnian language, but with a spirit of meekenesse to restore you.

So doe I hope for, and earnestly desire your favourable acceptance and candid interpretation, Beseeching your patience to read over, and ponder, what I have sincerely and seriously propounded for yours and the publique good, and your pardon for any un-intended fail-

The Epistle Dedicatory.

lings of mine in my expressions. And having by prayer put this blunt weapon into an Omnipotent hand, that can make it cut indeed : I bow my knees to the Father of our Lord Jesus, that hee would grant you according to the riches of his glory, to be strengthened with all might by the spirit in the inward man, that so you may conquer your present temptations, and be recovered out of Satans snare, into which he hath brought you by transforming himselfe into an Angell of Light, even so prayeth, againe and againe.



Your most humble Servant
in the Lord,

R.

The

THE ARMIES REMEMBRANCER.

BEING under a sad Apprehension, of the great indignation, and displeasure of our God, who manifests himself to bee a *Consuming fire*, not only by permitting, the beginning, but the continuance of these cruell, and bloody civill Warres amongst us. Being also much affected with a tender sense, of the glory of our gracious God, and the honour of his blessed Gospel, which suffereth much by your present miscarriages, & being truely touched with an unfeigned desire of yours, and the Kingdoms welfare, and preservation, which are exceedingly indangered, by your unfaintlike practises, having also a clear vision of that confusion, that is like to come upon you, and this miserable Kingdome by your means, except speedily prevented.

I am compelled to break through many *intrinsecall* and *extrinsecall* obstructions, and though a very unable and unworthy instrument, to undertake so great a service. Yet in the strength of the Lord Jesus Christ my Redeemer, to lay before you in all humility, sincerity, and fidelity, what, I hope, he by his holy spirit, hath suggested unto my most sad & serious thoughts.

But before I begin, I must necessarily doe these two things. *First*, endeavour to remove, what-ever may occasion any prejudice against me, or the insuing matter. And then *Secondly*, open my *Commission* before you, that gives me warrant for this my enterprize.

That I may doe the former, I must at this time walk rather by the *Precedent* of David, then the *Precept* of Solomon his Son. His precept is, *Let another man praise thee, and not thy self*; Prov. 27. 2. But his Father practises to prevent a prejudice that was taken at his person, which was, to praise himself, and boast of his valour, and magnanimity, 1 Sam. 19. 36. whose example I must so farre follow, in the commendation of my self to you, being a stranger, as I may present the integrity and sincerity of my affections towards your persons (though not your sins) as you are Souldiers and Saints by profession, which I have not only testified, before God and man in my prayers and Petitions for your Modellizing, but could produce many comfortable evidences that I have upon Record, of Gods hearing my prayers for you, when you have been engaged about his work in the field. And that you may not look upon me as an *Apostate Round-head*, in reference to your
B selves.

selves. I could produce witnesses, that could testifie, that I have not been wanting in shewing my respects, and affections even since your first grand disobedience (of which I shall humbly minde you by and by) All which and more, I could speak to this end, that I might prepare your hearts and eares to receive without prejudice, what I have to propound, as coming from a Christian, a Friend, one that loves you, and desires your welfare.

And now in the next place, that I may shew you my *Commission*, to bear me out in this my enterprize, besides that call that I have from your selves in your Remonstrance p. 4. *The publique affairs in your hands being brought to the utmost Crisis of danger, calls upon every man to contribute what help he can.*

Behold I have it written in such a book, as is more authentique then yours. *Levit. 19. 17. Thou shalt not hate thy Brother in thy heart, thou shalt in any wise, rebuke thy neighbour, and not suffer sin, on him.* The morality of which precept in regard of its equity and necessity, being of more force under the Gospel, as the bonds of the Brother-hood, are now more strong and spirituall. Besides which, I find in the Gospel, that we are not only to mourn for other mens sins, *Philip. 3. 18.* but to reprove them, *Ephes. 5. 11.* And that by the communion of Saints, we are not only to exhort and admonish one another, *Rom. 15. 14.* But that it is the duty of all that are spirituall, to restore those that are overtaken with a fault, *Gal. 6. 4.* That they may be set in joynt again after a dislocation.

Now that you may be restored, & set in joynt again, I shall present you with a *Scripture expedient*, by which you may be recovered out of that dangerous condition in which you have involved your selves and the whole Kingdom, in walking by providence without a precept.

And because that it is more then evident, that by those great Victories and Successes wherein God hath used you to be instruments for the Kingdom, Your hearts with *Uzziahs*, are lifted up to your own destruction, (*2 Chron. 26. 16.*) and of the Kingdom: Medling with those matters and affairs, for which you have no more Commission, then hee had for the Priests Office.

I shall present you with a *History* out of the truest *Chronicle*, wherein, if you will but weigh it, as I have done, you shall find, That which may cure you of your spirituall Tympany. As first, That successe in Civill warre, to prevaile over our Brethren by the Sword, is not alwayes a signe of the Conquerours Sainship.

Secondly, That Conquerours that have found good successe in the field, are very backward to beleieve that they are Sinners. And

Thirdly, That a sound Conviction of it, that there are sins in a prevailing party over their Brethren, is an excellent expedient, to alter cruell purposes and intentions, and beget a brotherly union.

Now because that I desire nothing more then that you may parallell that Army in the History, both in the change of your purposes, and desisting from your practices, as they did upon a sound Conviction. I shall a little amplify the following History, and become not only your Remembrancer, but Observer also, for want of a Better: Because that our Odes, our Prophets that should come to you with the Message I now bring you; are like to have but little acceptance; Because you are not only apt to question their Commission, whether lawfull Ministers, but musing as you use, to conclude, it might come from self-interests, and by-respects.

To detain you no longer therefore from this story; you shall find it, 2Chron. 28.6. There wee read of a cruell warre which ended in a bloody slaughter, made upon the people of Judah, by Pekah the King of Israel (who all came out of the loyns of Jacob, and were all one Kingdome, till through sin seperated and rent asunder) by whom was slain in Judah, one hundred and twenty thousand in one day, which were all valiant men, because they had forsaken the Lord God of their fathers, vers. 6. At which time the Kings Son was slain, and two of his Councillors, and two hundred thousand women, sons and daughters, were plundered, and brought captive to Samaria: But in the midst of this great victory, and conquest over their brethren, had they an Euge from their Master? was it looked upon as that which called for a solenne day of thanks-giving? No such matter, for behold, a Prophet of the Lord was there whose name was Oded, and he went out before the Host that came unto Samaria, and said unto them; Behold, because the Lord God of your fathers was wrath with Judah, he hath delivered them into your hands, and yee have slaine them with a rage that reacheth up to heaven, vers. 10. and now you purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you.

Now if you wil consult with the story, you shal ther see by what argument he diverts them from this cruell purpose of theirs, to prosecute this victory with a cruell captivity; Saith he, *But are there not with you, even with you, sins against the Lord your God?*

This interrogation begot a sound conviction, that they notwithstanding their successes, were sinners as well as their brethren.

But how? by a particular application of sin unto them with a double interrogation; *Are there not with you, even with you,* implying how hardly those which are victorious and successfull will bee convinced of their sinfulness.

Had not the Prophet Oded come with this seasonable conviction, they might have been puffed up with pride and self-conceitednesse at their success, and have looked upon their conquered and captivated brethren, as those Jewes did upon the Galileans whose blood Pilat had mingled with

their sacrifices, to be greater sinners then themselves. "They would have said, 'oh, these vile wretches, these cursed Apostates, these having forsaken the Lord God of their fathers, are therefore justly delivered as a prey into our hands, who are more righteous then they; Their King would have introduced idolatry, Or at leastwise innovations in the worship and service of God, and therefore when he went unto Damascus to strengthen himselfe by the King of Assiria, 2 Kings 16.1. he there saw an alter, with which he was enamored, and by it corrupted the worship and service of God, And Urijah his Cbeise Priest was as forward in adulterating the same as he, v. 16. And all the people were like their Priest, all had forsaken the Lord God of their Fathers, and turned Apostates. But it appeareth that upon this sound conviction, by Oded's interrogation, the pride of their spirits, upon this mighty successe was much abated, their cruell purposes and intentions were changed. And therefore we read of no reply made unto it, no studying for evasions to keep off the blow, not a word in the aggravation of their brethrens wickednesse, or by way of extenuation of their owne rage and cruelty with which they were charged by the Prophet. But to shew the tractability of convinced sinners, the Heads of the people instead of arguing, they fell to acting, and that in opposition to the Army, that had been so victorious, and were now returned with such a numerous company of prisoners. They use no carnall reasonings, they consult not with flesh and blood, Wee must not discourage the Souldiery, they will not ingage for us another time. No, But in the 12.v. certain of the Heads of the people (whose names are upon record to their eternall honor) stood up against them, that came from the war, and said, you shal not bring in the Captives hither. But yet to teach us, that as they which are convinced of sins themselves will valiantly oppose sin in others. So they are tender of giving any ground of just offence, or showing wilfulness in their opposition; therefore they do here give them a reason of it, which contains an ingenious confession of their own sinnes, ver. 13. Intimating further, That a sound conviction of sin, is accompanied with an ingenious confession of sin, And therefore say they, ver. 13. For whereas we have offended against the Lord already, you intend to adde more unto our sins and our trespasses. Concluding with all, that The cruelties of an Army towards their brethren by Nation or Profession, shal be charged not onely upon themselves, but those that raised them. And therefore said the Princes, and the Governours, you will adde unto our sins, and our trespasses. And let me but observe one thing more that these Heads of the children of Ephraim, or Israell, they were not the Heads of the Army, for it is said expressly, that these four Govenours, they stood up against them that came from the War, And therefore Mr. Will. Sedgwicks new Doctrine in his New view of the Army, &c. That when a State or Kingdom puts armes into Souldiers hands, they divest themselves of their power and authority,

vity, and consequently by it become the peoples Representatives: which he doth endeavour to prove in severall Propositions. Are all answered by this Scripture instance, and the obedience of these *Armed men* that had no such *Chap-laine*, and by which is evident that in this point Mr. Sedgwick is as *sound* in his judgement, as he was upon the day of Judgement it selfe. It appearing I say in this story, that the Governours and Head of the people, when the Army acted cruelly, and sinfully, to provoke the Lord to anger, withstood them, and opposed them in such away, as declared they had not diverted themselves of their authority, and therefore not as unto their Equalls do they fall a praying and beseeching them. Nor as to their Superiours in power to Petition them. But as to those that were still under their command, they speak in the Imperative Moode: *You shall not bring in the Captives hither, for whereas we have offended against the Lord already, you do intend to adde more unto our sins, and our trespasses, for our trespass is great, and there is fierce wrath against Israel.*

Now follow the effects of this sound Conviction, both upon the Army and the Princes; for they are distinguished by the Holy ghost.

First observe the successe of it upon this successfull Army to whom by *O-*bed it was directed, v. 9, 10. *But are there not with you, even with you, sins against the Lord your God, v. 11.* with which the Civill Magistrate concurring, as I have shewed you, so prevailed upon the Armie, that they neither pretend to *Salus populi*, they affirm not, all their Brethren have is theirs, that they have conquered them, they say not, have we not adventured our lives to get all this spoil and plunder. No, but they deny themselves in that which is a Souldiers joy, to *devide the spoil*; and as a *President* for all Souldiers to be at the command of those that raised them, they submit themselves, *vers. 14. So the armed men left the Captives, and the spoil before the Princes, and all the Congregation.*

The Lord being intended to put a period unto the troubles of his suffering people, *works a happy conformity in the Army to the commands of the Prince.*

And now to give us also a resemblance to the life, of the sincerity of that sorrow that was in the Princes for what they had done amisse also, though they could not shew it by putting life again into the dead carcases of their slaughtered Brethren, yet they not only decline the intended cruelty of the Army: But v. 15. *they arise up, and with the spoil cloath all that were naked of their captived Brethren, and having comfortably refreshed them, they return them home again in peace and liberty.* And I doe not find after this Reconciliation, by the aforesaid expedient applyed unto them that were the Conquerors, that there were ever after any more Civill Wars between *Israel* and *Jadab.*

And thus now having presented you with a Story which doth in part

gratifie your desire, *Remon. p. 27.* of a people given up unto a preposterous and self-deserving way, so as to part with their Prisoners and plunder, and be diverted from a cruell design; But doth fully present you with a Scripture Expedient not only for the composing of our Divisions and ending this civill War, but in particular most usefull to stay you in this your sinfull progresse, and to alter your purposes and intentions declared in your Remonstrance. To which end I shall as your Remembrancer, remember you from whence you are fallen, and into what condition, and by propounding Obeds Interrogation, in-deavour to bring you to a sound conviction. That there are in you, even in you, sins against the Lord your God.

Are there not with you, even with you, That doe professe your selves to be the Saints of the LORD, and the children of the most High; The Illuminated ones of the LORD, and the children of the light, such as are called with a holy calling; to be conformable unto your head, in humility, meeknesse, self-deniall, contempt of the world, and faithfullnesse in your trust. Upon which your aforesaid profession, you were concluded to be such as would prove the only faithfull ones in your trust, and without all question be obedient unto the Authority of those that raised you, and put the sword into your hands. But are there not עֲוֹנוֹתָם with you, you, חַטֹּאתֵיכֶם Sinnes. Con-

science-wasting, and land-desolating sins, as the same root is used, *Psal. 34. 23.* לֹא יִהְיֶה עֲוֹנוֹתָם לֵאמֹר they shall not be desolate: Against the Lord your God, against

him in whom you professe so much propriety, and speak with so much boasting of his presence with you, and your intimate familiarity, communion, and acquaintance with him: Are there not with you, even with you, sins against the Lord your God; against him Absolutely, and against him Relatively?

Absolutely, and Immediately, against his holinesse, against his truth, against his free grace, against his glory, against his Gospel, against his mercies, and against his Providence.

And Relatively are there not in you, even in you sinnes against the Lord your God, in Relation to 1. the King, 2. the Parliament, 3. the Kingdome, 4. the Ministry, 5. the City, 6. all that doe professe Godlinesse; 7. and lastly, in relation to your owne selves, and soules?

That there are in you, even in you, sinnes against the Lord your God; under all these considerations (That so you may be brought unto a sound conviction, and may bee restored, and set in joynt again,) I shall endeavour by hard arguments, and soft words, to convince you from your owne Papers, your practizes, and declared purposes, by all which it will appeare, (that though by many you have beene most miserably flattered; yet besides those manifest fruits of the flesh, which are predominant in many

many of you, as *Wrath, Strife, Sedition, Heresie*, Gal. 3. 20. There are likewise many other *sinnes* to be found amongst you, that will declare that the *Spots* that are upon you, are not the *spots of Gods Children*.

But before I begin, besides what I have already sayd in my *Preamble*, to take off all prejudice, and that you might see into my heart, and behold the *Rise* of this *conviction*, which is the truest love that can be *manifested*.

I doe in the *Bowels of Christ*, not onely desire your *patience* to reade over and over, what I am now to lay before you, (though it may seeme to be expence of *time*, and a diversion from your weighty imployments) Because (if effectually) may save you a great deale of *time*, which otherwise you are like to spend, in the undoing of your selves, and the Kingdome.

But as I desire your *patience* to reade it; so to be *Patients*: And if to restore you, and set you in *joynt* againe: I should handle you hard to your feeling. Consider I beseech you, it is not intended to hurt you, but to helpe, and beale you: If the Lord Jesus by the *ligament* of his *convincing Spirit*; be but pleased to binde on, that which I onely can apply to your dislocations.

I begin therefore with *Obed*, to aske you this question: Are there not with you, even with you sins against the Lord *immediately*?

Are not you who doe expresse so much bitterness of spirit, against others as *Apostates*? Are not you guilty of *Apostacy*, both *Dogmaticall* and *Morall*? Have you not beene so farre from walking worthy of that liberty the Lord hath given us from *Prelaticall Persecution*, by holding fast the forme of sound *Doctrin* of *Faith* and *Love*. 2 Tim. 1. 13. and that *faithfull word* you have beene taught; As not onely to be carryed about with every wind of *Doctrin*, to bring the *Mysteries* of faith unto the Barre of shallow and corrupt reason, that incompetent *Judge*; And to disgust and dislike those *Ancient Truths* of *Humiliation* for sinne, and mortification of the same; but also from these beginnings of *Dogmaticall Apostacy*, into small errors, proceeding unto such as doe race those very *Fundamentall Poynts*, and *Principles of Religion*, which have the greatest influence into *practick Holinesse*: Therein verifying Mr. *John Goodwins* assertion, in his booke of justification, in his Preface to the Reader Page 13. (sayes he) Lots plea for Zeal, is it not a little one, is at no hand to be admitted for the sparing of any error? A small error cannot lightly be favoured, or connived at; but that great errors will be comprehended in the *Indulgence*: Oh Brethren I beseech you be but serious in a selfe reflection in this particular, who by *Sathans subtlety* and *sophistry* are so beguiled, as that though your Gold be turned into Tynne, your Silver into Drosse, Truth into Errour, Verity into Hereie; yet to conclude, your condition was never better, and therefore doe account those

those *Ministers*, or *Christians* your greatest Enemies that doe oppose you: Especially in your endeavoured for *Act of * Indemnity*, for all *Apostates*, that shall depart from the truth. ** Tolleration.*

I shall forbear in this place interrogating whether there are not in you sins against the Lord your God; Not onely by your misbeleefe, in point of *Errour* and *Heresie*, but by your unbeleefe, the universall Cause or *Mother* of that *Morall Apostacy* you are guilty of, because I shall have occasion to mind you, both of that and your abuse of the mercies, and providence of God by and by.

And not to mind you at large of your grand, and *Originall disobedience*, unto the Commands of the Parliament, in *Refusing to disband* May 1647. your surprizing and removing the *Kings Person* from *Holdenby*, without and against the Parliaments pleasure or privity, and after that your marching up against the House, accusing their Members, presenting the House with Messages, so full of arrogancy as was altogether inconsistent with *humble-Saints*, prescribing them a time, with menacing expressions to answer you before night, as is to be seen, in some of your printed Letters and Messages, which are upon record to the scandall of Religion.

I say not to mention or remember you of these any further then to bring you unto a *sound conviction* of your unconformity unto the Rule of the word, and the example of your Saviour.

Oh the sinnes that are with you, even with you against the Lord your God: Even since as it was reported, (to the gladding of the hearts of many that were truly godly) that you did keepe a day of Humiliation for those forementioned offences: *Tea*, even since you have found the Lord graciously preserving you from being devoured by a fire of your owne kindling, from ruine and destruction, through those late Insurrections both in *England*, and *Scotland*, of both which you were the occasion by your not *disbanding*.

I beseech you aske your selves this Question: Are there not with you, even with you, sins against the Lord your God? Have not you abused the late mercies of God to your selves, and this Kingdome; those great Victories, and speedy successes with which God had crowned you for the Kingdomes good? Have not you crossed that providence of his, by which as with a Sunne beame he writ his gracious intentions towards this Kingdome, in ending their troubles by a *Treaty*, having from so low a condition suddainely raised up our Representatives to a capacity of *Treating upon* *Termes*, both *Honourable*, *safe*, and *profitable* for themselves, and the Kingdome? Have not you abused all by your *practises*, and *purposes*, declared in your Remonstrance? That you have so; I shall onely be your Remembrancer, to remember you, of an *objurgation*, and *expostulation*

possession with you, of a Prophet of your owne, Mr. William Sadgwick, who though a very unlikely instrument; yet in his Justice upon your Remonstrance, in many places; God hath opened his mouth, as once he did Baalam's Ass to reprove you: Though now in his New view, he would like that Prophets Animal carry you himselfe, lest you should not move fast enough into those courses, that are like to prove so destructive to your selves, and the Cause of God.

But by the light he then had beare him, from the quick stirrings of his owne conscience, who professeth intimate acquaintance with your designs from the beginning, pag. 23. Remon. I say, nay I pray heare his exposition with you, pag. 17. God hath bene gracious unto you, and reprieved you for a while from destruction, doe you thus abuse it to barden your hearts to pride, malice, and wicked insulting over your Brethren? Is this the use of your Victories to have opportunities to doe more mischiefe, and so treasure up wrath for your selves, for all that you say upon others you provide it, and store it up for your selves.

But besides this abuse of Mercies, Victories, and successes, are there not with you, even with you sinnes against the Lord? Are you not distrustfull of his powerfull and providentiall care for you? Is it not your unbelieve, (that gathers strength in Christs absence) that hath set your sinnefull feares on worke, your corrupt selfe-love, and carnall policy? Why else have you taken hold of such ungodly meanes, as now you use; though covered with specious pretences in your Remonstrance? You there pretend unto justice, and that against the Kings Person, as the most Capitall Offendor: But see me be your Remembrancer, of what is said to it by a Prophet of your owne. Justice on Rem.p. 42. *It is not Justice you desire, it appeares so to your blinde and deceived hearts; but in the face of God it appeares farre otherwise: But the searcher of hearts will deale otherwise with you, and shew you what is within you, and discover the falselhood and injustice of your spirits.* 43. *Your Justice; is but a bare name, or a Heathen covering borrowed from men to hide your shaine, your malice, your unbelieve, feare, and such like monstrous lusts, A cunning way to remove adversaries, to take away those that stand in your way, and paint them over with the names of Justice, security to the Publique Interest, and so All them in the face of the Sunne.* For the Lords sake ponder this seriously, with his instance following, and be not deceived, for God will not be mocked. Oh take heede you that professe the knowledge of God in his Attributes, and should hold forth a conformity unto him in your conversations, to those that are communicable, as his justice and truth, how you plead justice for a cloake of maliciousnesse, and to sinne so against his providence, as to make it to be the Father, not onely of your former peradiousnesse and treachery against the Person of the King; but of your present intentions to doe justice upon him, which will appeare,

pag. 24. where you say, *God hath given him so clearly into your hands to do justice upon him*; when the world knowes you have perfideously, and treacherously taken him in a snare: will you make the righteous Lord such a one as your selves; in whose essence, or providence there is no iniquity. Did God give him into your hands, when you without the consent of both Houses, tooke him away from Holdenby, and after your tampering with him at Hampton-Court, and possessing him with a false, and notorious lye, to make him in a wet and tempestuous night, to leave that place to run into your Mouse-trap, in which very act, was such a concurrence of falsehood, and perfideousnesse, as never was committed, by any Professors, and yet this must be fathered by you upon *your God* who loveth truth in the inward parts. You saying *God having given him so clearly into your hands*, when as the world knowes you have taken him, worthy Sirs, I beseech you consider this, least God say unto you; *These things have you done, and I kept silence, you thought that I was altogether such a one as your selves, But I will reprove you, and set your sins in order before your eyes, Psal. 50. 21.*

Having thus propounded *Obeds* question, are there not with you, even with you, sins against the Lord your God, against his truth, against his mercies, and against his providence; immediately, or absolutely.

I shall but propound *Obeds* interrogation: Are there not with you, even with you, sins against the Lord your God *Relatively*. And that first in relation to the *King*.

I speak not of any thing here, that you have done as Souldiers in the subduing of his forces, for which you were raised; and in which had you rested, you had been the most renowned Champions in Christendome. But in reference unto what you have acted out of your places, and so without Commission, and under this consideration in relation unto the *King*.

1. Aske your Consciences this question, are there not with you, even with you sins against the Lord in relation to the *King*, who are the Causes of hardning his heart? but your selves when you permitted his Chaplains to be about him, with the Service in its superstitious formality to be in use, after so long a weaning from them, by the wisdom of the Parliament; who hath hardened his heart against all that do professe Religion, and strengthened him in his own way? But you with whom he hath conversed, and hath found to be so treacherous, perfideous and unconstant; At one time crying *Hosanna*, another time crucifige. At one time moving for the Restoration, of his Majesties Person, his Queen and Royall Issue to a condition of Safety, Honour and Freedom, Proposall 14. 1647 July 2. Another time moving for the execution of his Person, that he may be brought to tryall for his life, when some of you perfideously got him under your power, under the pretence of the preservation of his life from the Levellers, Oh, Christians will not

not this bee required at your hands.

2 But in the next place, Are there not with you, even with you, Sins against the Lord your God in relation to the Parliament, if your Consciences be tender, they will accuse you to purpose.

Not to speake largely of your formerviolence offered to the Parliament which you made to vote and unvote at your pleasure in those days, Oh blush and be ashamed, at the comparing of the preface to your Remonstrance, and your following practises. You there professe, your tender regard to the Priviledges, and Freedomes of Parliament, on which your hopes of common Freedome, and right do so much depend: And yet your practises immediatly declare, the greatest breach of both, that ever was under the Sun.

Oh deare Sirs, consider this seriously; are there not with you, even with you, sins against the Parliament, who put the Sword into your hands. What is the Kings abuse of trust to yours. For first you not onely by your expressions in your Remonstrance make this War for which they raised you to be offensive, pag. 27. When as the Parliament, by severall Declarations, and in particular in a Covenant; which they took, and ingaged mee, with others in it, do propound this as that which we should be perswaded; or believe in our Consciences, That the Forces raised by the two Houses of Parliament, are raised and continued for their just defence of the true Protestant Religion, and Liberties of the Subject against the forces raised by the King. But this is not all the wrong you have done them, for as you would pervert their sence in raising you: so likewise their End, which was to subdue the forces raised by the King, but not to force, and subdue themselves, and to bring them under the power of the Sword, and that in such a way, as the Sun never saw, nor would, those dismall days of the 6 and 7 Decemb. being as darke and gloomey as the worke it selfe.

But besides that execrable force and open violence upon many of the most cordiall and truly Godly Members of the House of Commons, by which, the Priviledges and Freedome of Parliament were transcendently broken by you. Besides this I say, and your intentions by force to put a speedy period unto this Parliament. I beseech you search into your Consciences, and seriously examin your selves, whether you have not a more sinful and sacrilegious design against the Parliament (having forced them) to rob and ravish them of their Coercive power in spirituall, in things pertaining to Religion, though you doe pretend that you have faithfully remonstrated your Grievances with the Remedies: yet your dissimulation is without comparision, in that, though uot a word in your Remonstrance, concerning Tolleration, as declaring it to bee the rise or ground of these your present Commotions, yet is it evident, by your present agitati-

ons. That the *Magistrat* of your making shall neither have *Coercive*, or *Re-
stricitive* power in matters of Religion; and that by *Club-law* you would de-
prive this present *Parliament* of the same which I beseech you to weigh serious-
ly, and consider the *guile* and the *guile* of this *design* which is aggravated by what
you doe acknowledge, page 20. Your Remonstrance: *That it is the Parlia-
ment's interest*; in plaine english that which doth belong to them, To protect and
countenance Religious men, and godlinesse in the power of it; to give freedom and
intolgement unto the Gospel, to take away those corrupt formes of an outside Religi-
on, and Church-government. All which by the abuse of that power they have
put in your hands, you would now wrest out of their *shires*; which with ma-
ny other finnes against the Parliament, in that horrible contempt, that you have
cast upon them: If but brought home by a sound conviction, must needs make
you acknowledge in this respect, *there are with you, even with you, finnes against
the Lord your God in relation to the Parliament.*

3. But thirdly, are there not with you, even with you, sins against the Lord
your God in relation to the whole Kingdom? Besides the miseries contracted
upon the Kingdom since your refusall to disband, at the command of the Par-
liament, in the extream expences, and charges you have drawn upon them, by
taxes and free-quarter: wherein you have shewed but dittle publick-spirited-
nesse, or love unto the *Common wealth*. Though you have pretended to a great
deal of *bleeding of soules*, that you should be forced to take *Free quarter*, for
want of pay. But that your dissimulation is great in this particular, and so your
sin unwerable against the Kingdom. You have almost doubled the burthen
even upon those that would willingly have paid you the States pay, *per diem*,
either for horse or man, to be freed from such troublesome and uncomfor-
table Guests.

But alas! what is this to what you have done against the whole Kingdome
in your late transactions? How doth this Remonstrance, demonstrate that there
are with you, even with you, sins against the whole Kingdom? You doe pre-
tend unto *Salu Populi*, and that extremity of publick danger, hath put you up-
on these extraordinary wayes you have taken. But hath the Kingdom, sensi-
ble of this their *Publick danger*, invested you with any power, to stir up these
commotions in their behalf? Are you in the condition of *Representatives* for
the Kingdom? Why then doe you so deceitfully pretend unto publick dan-
ger, when as that by your walking, out of Gods way, you are like to be the on-
ly instruments of danger unto the Publicke as well as your selves? Hath the
Kingdom called upon you, in their Names, to cry out for *Justice*, to interrupt
the *Treaty*, to muster up so many Arguments against the goodnesse and safe-
ty of it, which you have presented in so many sheets of paper, in your *Remon-
strance*, containing more of the *Serpents Subility*, then the *Devils Innocency*?

Are

Are your *Proposals* therein for the altering the fundamentall Constitutions of the Kingdome, are these *injunctions* laid upon you by the *Originall of all power*, as you pretend, the *People of the Kingdome*? Alas, they know none of these things, so as to approve of them, not one of a hundred will own what you doe set down for the *Publick Interest*, Nor subscribe unto that *Agreement* that you speak on, pag. 66. And yet such is your Arrogancy, Injustice, and sublimed Tyranny, that though but an inconsiderable part of the Kingdome, and that a diseased one, but a Member of the body Politique, in comparison of the whole, and that a dislocated one, yet how cruelly would you endeavour to force the whole body of the Kingdome, to an agreement with your *dis-jointed parts*, to rack and torture their consciences, with a subscription unto your intended *Tolleration*, and *Confusion*; And yet without this *Subscription*, though none can take away the Kingdomes liberties, without their *personall*, or *representatives* consent, yet have you so proposed or rather imposed it upon the Parliament in your *remonstrance*, that none shall either elect their *Representatives*, who shall not joine in agreement to this settlement. page 66. or be *Elected unto any office*, or place of *publique trust* without expresse accord, and *subscriptions to the same*, page 67.

Certainely Sirs, your injustice and cruelty to the Kingdome will cry loud in the eares of God against you. Especially considering the aggravations of it, even in relation to the Kingdome that you deale so injuriously withall.

That when a Kingdom by the first Remonstrance of their Representatives in Parliament, made sensible of their danger, both in regard of Spirituall and Secular Interests, and withall assured in the same, of the reality of their intentions to prevent it, without the change of the frame of the *civill Government*, or letting loose the golden reines of the Ecclesiasticall, and upon satisfaction given by the Magistracy and Ministry, of the lawfulness of opposing the Kings Arbitrary power, without the breach of the Oath of Allegiance unto his Person, as is evident by the first Protestation, May 5. 1641 the chief Subject of it being to maintain and defend Religion, his Majesties Royall Person, Honour, and Estate, according to the duty of our Allegiance, as also the power and priviledges of Parliament, with the lawfull Rights and Liberties of the Subject. And the ground of it being but a suspicion of endeavours to subvert the fundamentall Laws, and to introduce the exercise of an Arbitrary and Tyrannicall government, by most pernicious and wicked counsells and plots, amongst which is instanced, their jealousy of being forced by that English Armie then on foot.

Which were then strong Arguments to incourage the Kingdome generally to enter into that engagement, and after that to proceed further, to the opposition of the Kings forces in a defensive war, which in the second vow was clearly expressed to be their intent of raising Forces, Viz. For the defence.

fence of the true Protestant Religion, and Liberties of the Subject, against the Forces raised by the King.

That now the *Forces* so raised by the *Parliament* for the Kingdoms good, should after crowned with successe by the Lord of Hosts, not only refuse to *disband*, but as aforesaid march up, and bring that evill upon the *Parliament* which by their own and the Kingdoms Protestation they feared from the Northern Army; Viz. *A Rape and Force upon them.*

And that by your continuance in Armes, should occasion, as through the Activity of Malignant Spirits, so generally, through the fence the Countries, and the Kingdom had of their unsupportable burthen by your means, to be again imbroyled in a *New War.*

Wherein as you are not guiltlesse, as in the occasion of the war: So chiefly, in the interruption of that *peace* so generally desired.

And therefore when as the poor Kingdom torn and rent with civill wars, weary of its burthen, seeing no hopes of ending by the Sword, but that *one extremity did daily beget another*, had prevailed by their Petitions to the *Parliament* for a Treaty which was obtained, and in it such a progresse made, as that the *Parliament* notwithstanding your Remonstrance, voted The Kings last Answer to be a good foundation for a Peace and settlement.

Yet who hath disappointed the Kingdoms hopes but you, not only inveighing against the Treaty as just, or safe for the *Parliament* to mannage, though you durst when time was presume to *Treat with him your selves*, when it was unquestionably unjust for you, having no delegation from the *Kingdome*, or its *Representatives*, but also by the power of the Sword to interrupt it, without and against the consent of the oppressed Kingdom, whose cry I fear is gone up to heaven against you.

Besides which with your interposition in the affaires of the *Kingdome*, in taking the work out of the hand of the Kingdoms Representative. Have you not by your late practises not only endeavoured, but acted those iniquities which you were only raised to prevent in the *forces* raised by the *King*. namely, the subverting of the fundamentall Laws of *England*, the power and priviledges of the *Parliament*, and the lawfull Liberties of the Subject?

And all under the colour of laying new foundations for freedome, which in the language of Justice Sedgwicks have little of right, freedome, or common safety in them, being framed with respect to your own private interest, Why therefore (saith he) doe you dissemble with men holding forth a foundation to settle the Kingdom, when that you doe professe your selves, to be appointed and called for breaking in pieces the powers of the World, page 48.

But if there be any reall intentions in you of a settlement, (which your intimate friend doth much question) that you may see what your private spirits, confident of their Abillity and Judgement for greatest mat-

matters of State Policy, have produced to impose upon the Kingdome; I shall give you the description of your intended Government; by Justice Sedge. Not in his *New View*, but in his *True View* of the Army, p. 22. For your present forme of Government, it is such a headlesse Monster, such a boddy doddy, such an all breech, so different from the Majesty of God, and the Wisdome of men, that it would fright solid and serious men to their Armes: If I should fight against any thing, I should fight against this.

But more seriously, hoping that God will never permit you to erect, and set up a second Fabrick, that falling so short of the glory of the first Temple of our Government, should fill all Spectators with watery eyes, and yet extreemely fearing, lest that under all your pretences for justice, instead of any kinde of Government; you are laying the foundation of perpetuall misery unto this Kingdome, both by *intestine*, and *Forraigne troubles*. Oh let *Obeds* interrogation take hold of your hearts; are there not with you, even with you sinnes against the Lord your God, not onely in Relation unto the King and Parliament, but in Relation unto the whole Kingdome?

But in the fourth place, let me be your Remembrancer a little further, And with *Obeds* aske you: Are there not with you, even with you, sinnes against the Lord your God, not onely in relation to King, Parliament, and Kingdome; but also in relation to the *Metropolis* of the Kingdome, the Famous City of London, the great assistant of the Parliament, Famous for its encouragement to the Parliament, in maintaining it, as was acknowledged by Mr. John Pym in his Speech to them, Novemb. 10. 1641.

Not to speake of its sufferings in common with the Kingdome, by the meanes of your former disobedience to the Parliament: Or to minde you at large of the contempt you poured upon the City shortly after, when you marched through the City as Conquerours, with Bayes in your hats, your possessing your selves of the Tower of London, casting out their Lievetenant, put in by the Parliament at their request, impeaching, and imprisoning by your meanes, some of their Aldermen, that were knowne to be of *Publique Spirits*, not enriching themselves with the ruines of the Kingdome, together with some of the *Common Councell*, both for piety and stability to their Principles, *Protestation*, *Vow*, and *Covenant*, without exception, charging the whole City with defection, and *Apostacy* from the Parliament: I beseech you seriously consider, cannot they taxe you with *unfaithfulness*, as well as King, Parliament, and Kingdome.

Peruse but your Letter sent to them from Royston, June 10. 1647. Wherein you professe you desire no alteration of the Civill Government, nor that you seek to open a way unto licentious liberty, under pretence of obtaining ease for tender consciences.

sciences, page 5. and doe not you professe that when the State hath once made a settlement, you have nothing to say but to submit, or to suffer. Doe but compare your practices with this profession made unto the City, and consider, whether you have not much cause to be humbled; are not all your present practices in opposition to the Parliament, Kingdome, and City, made out of measure sinfull by acting so contrary unto your profession. But besides all this. Consider I pray you, the feares and the dangers, which you have exposed them unto in this your last expedition against the *Parliament*; not to speake of your unreasonable demands for monies in such vast summes, your menacing pressing for your arreares, even for those twelve moneths service past, since the *Vote* of your disbanding; Is not your possessing your selves of the gates of the City, planting Ordinances against them, as in Black-friers and other places; your violent seizing upon the person of their Shreive, Major Generall Browne. Are not these most injurious and unchristian carriages to the City.

And besides the unconceivable damage you have brought unto it by the decay of trade, and merchandizing, who knoweth what further danger may arise by quartering the Army thus amongst them, These things thus laid together and well weighed, must needs bring you to a *sound conviction*, that there are with you, even with you, sinnes against the Lord your God in relation to the City.

Again, are there not with you, even with you, sins against the *Godly, learned, and sound Ministers in the Kingdome*. Are you not such, as shew your selves to be despisers of Christ, by despising his Messengers and Ministers. Are not ye such as by your mockings and scorning of the Prophets, have provoked the Lord even till there be no remedy. What meaneth the horrible contempt you have cast upon them, both by your words and actions. I speake not of the *Prelaticall Clergy*, but of the Ministers, who have now suffered both from them, and your selves, and find their last wounds deepest, because received in the house of their friends, Doe not you show your selves to be apostatized from them both *dogmatically* and *morally*, both in your judgements and affections? How are those *Ministers* in which many of you delighted, and rejoiced in their light, now fleighted by you? are you not being puffed up with spirituall pride and conceitednesse, ready to thinke your selves so full of knowledge, so rich in gifts and parts, that you can *reigne as Kings without them*. 1 Cor. 14. 8. and are you not so taken with the Priests of your owne making of the lowest of the people, and so enamored with your owne *Busse-coate Chaplaines*, that the *Black-coates*, the Priests as you frequently in derision call them (such as have the truth of their calling sealed by the conversion of soules, are now decryed by you as *Antichristian*.

Oh that you could but see how wofully Satan hath beguiled you by this *Stratagem*, and brought you to bite the breasts that have suckled you, and being

being bewitched as were the foolish Galatians, like foolish children, know not your own spirituall Fathers, by whom you first beleaved; Oh that the sinfulness of the cause, and the sadnes of the effects might affect your hearts, for from this corruption in your judgements concerning the lawfulness of their calling, you who formerly could have plucked out your eyes for them, are now ready to pluck out theirs; not only forsaking but opposing them, and that the more they show their zeal for Christ, and love to you in opposing you in your Errors, and these your ungodly and unchristian courses.

I beseech you Sirs, pardon me if I cry out for my Fathers; the chariots of Israel and the horsemen thereof, when you would snatch them away from me, and the whole Kingdome in a fierie chariot, I mean in your burning zeal against Tithes to be paid any more, which that judicious Patriot in his Reasons against the agreement saith himself, p. 12. I beleve that taking away the Ministry of the Gospel with their maintenance, lieth at the bottom of it. But admit this should not be the bottome of it, this should not lie at the root, to root them out, as being Antichristian; yet this will lie at the top as a visible design to starve them out of their Ministeriall imployment, and either expose them with their Families to beggery, or else to doe more, then leaves the Word of God and serve Tables, (which the Apostles, though they could preach extempore, did account a great diversion from their Ministry) and to goe dig for their living, and get it by the sweat of their browes.

Oh friends weigh these things seriously and consider whether from the aforesaid premises you give not them occasion to conclude that you are very unkind, and that you walk not as becommeth Saints in relation to them, and withall from what they may fear (by the Students you put into Sion Colledge, and other of your carriages towards them) may bring up the Reer against them, for their non conformity to their new Metropolitans: Thinke seriously whether you have not given them occasion sadlie to complain, That they have nourished and brought up spirituall children, but they have rebelled against them.

But to charge on, are there not with you, even with you sins against the Lord your God in relation unto all that doe professe godlinesse, that are now divided into Independents, Presbyterians, and Interdependents.

Have not you cause with that Primitive Penitent, having offended the Church of God, to cast down your selves in your thoughts at the feet of all Professors of Religion, saying with him, *Calcate me saltem incipidum, I tread upon me unsavory Salt.* Oh that God would but give you humble apprehensions of your selves under this consideration as having in you sins against the Lord your God in relation to the Saints indeed, that not only those Professors of Religion that dissent from you, but even against those of your own party who are not grossely corrupted in their judgements, and blinded with self-

interests, as being in great places of *honour* and *profit*, but do all look up on themselves as extreemly injured by your unwarantable walkings, and must needs withdraw from you, as brethren that walke inordinatly.

It was *Dauids* prayer, that none that trusted in God might bee ashamed because of him. But have not you filled the faces of Professors of Religion with *shame* and *blushing*. Because that finding necessity for sinning but a sinfull plea, they know not how to use it to their upbraiding adversary, either in your behalfe, or their owne; and therefore because of you must hang down their heads: But is this all, no, you have not by your aforesaid miscarriages, filled their faces with shame, but made them stink, *Gen. 34. 30.* they may truly say with *Jacob*, you have troubled me, and made me to stink amongst the inhabitants of the land, and being few in number they shall gather themselves together against me, and slay me. Oh sirs! let this take hold on your hearts, the wrong you have done to your brethren, by exposing them to danger.

I doe confesse that formerly the opposition that was made against professors was for their holinesse indeed, because that they were such, as by their frequent attendance upon the Ordinances, their care to worship God in them, according to his own will, their mortification and contempt of the world, their sobriety and not conformity to the vaine fashions of the time; and their not daring to do *evil* that good might come of it, did judge, and condemne the world even by their actions, and therefore though they were persecuted and opposed, yet their persecutors either by hand or tongue, could not from their exact & innocent walking, but be convinced in their consciences, that those whom they did persecute were more righteous then themselves, & never did them any personall injury. But is not in these times, the naturall enmity of the world exasperated through the iniquities of many professors, when instead of those gracious effects of the power of godlines, which did imbellish & adorn Religion: Contrary lusts are more visible, such as a libertie to follow the vaine fashions of the times, to be free and liberall in the use of the creature, feeding without feare as *Jude* speakes, to be selfe seekers in time of calamitie, unfaithfull in promises and trust, and yet for all this to bee exceeding proud and censorious, concluding themselves to be the onely Saints, and therefore are to have the high places of the earth, as the only fit men for places of Government, and none so zealous for the execution of justice; whilst they break out into such courses, as are full of unrighteousnesse; and tend to the ruine of others as well as themselves?

I beseech you Sirs weigh this seriousslie and consider, whose case this is that I have propounded, whither there be not in you, even in you sins against the Lord your God in relation to all that are godly, who upon the grounds aforesaid are exposed unto the irritated enmity of the men of the world though

though *M. Peters* say it is only for a little holints, &c. And though I hope that God will take care of those professors, that shal professe their present dislike of your present practises and mourn for them, so as that they may be preserved, it (God see it good for them) from that calamitie that shall come upon you, yet assure your selves, that without repentance you shall feelee the justly exasperated rage of the men of the world, and bee brought into a suffering condition, *as evill doers*; and where then will the spirit of glorie be to rest upon you? you may peradventure by this argument think that I am too great a legalist, and may think your selves to be above all these feares, because that you are Saints, and have your sins forgiven you. But know that *Aaron* the Saint of the Lord, with *Moses* and *Samuel* though God forgave their sins, yet he took vengeance of their inventions, *Pf. 90. 8.* and therefore be not high minded but fear, least God to vindicate his glory, to let the world know, that he stands not in need of the sins of men, to preserve his Church, or Cause, But that he is the Lord that loveth judgement, and batest robbery for a burnt offering *Isa. 61. 8.* should take vengeance on your inventions, by exposing you unto a suffering condition, as evill doers that have invented, and do so strongly urge and act for it, a *Toleration*, that you might keep your selves from a suffering condition, in relation to what you hold forth as truth, we have a memorable example in the book of Martiers of one, that could not burn for Christ, and yet to save some goods, his house being on fire was burnt and consumed by it. The Lord give you in this your day to know the things that do belong unto your peace; and that you may prevent that danger and destruction which these practises will produce. For as there are in you sins against the Lord your God as in relation to others, so unto your own selves; these your unwarrantable waies and actions if they should not bring destruction upon the Kingdome, yet as I have already intimated, will without making your repentance as publicke as your offence, bring you unto ceraine ruin and destruction.

And that you may see the danger you have brought your selves in, as by all those sins of which I have been your Remembrancer: so in particular, by your intended change of the Government both of Church and State, in opposition to King, Parliament and Kingdome. I shall commend unto your view, *Mr. Henry Burtons* two Sermons for God and the King, I shall onely give you his text with some part of its explication leaving it to your own application.

Prov. 24. 21, 22. My son feare thou the Lord and the King. And meddle not with them that are given to change, for their calamity shall rise suddenly, and who knoweth the ruine of them both.

I shall only remember you of the admonition, with his reason explicated in his own words.

Meddle not with them which are given to change.

“Meddle is not meant here that wee may not meddle at all, by way of reproofe, detection, conviction, impeading, or impeaching their wicked courses and practises that are given to change. But not meddle, that is, have no fellowship, side not, countenance not, approve not, applaud not such men in their evill waies. But who are these men we are admonished of? Such as are given to change, the best Interpreters expound it of Innovations of Religion, or of the Republike. So *Mercier* and *Lavater*, and *Pagnin* renders it; Such as change and break the commandments of God, and of their Princes, and fall away from the feare of God and the King in their rebellious lives; but we need goe no further then our owne translation which is very full, meaning it of all such as are factious, seditious, given to change the Lawes of God and the King. page 6.7.

“Now is the reason of the admonition annexed, which is taken from the dangerous condition that those that are given to change are obnoxious unto, the matter of their danger calamity and ruine set downe in its suddenesse in its certainty. It shall rise, that is although they seeme to be so high, that are given to change, as to surmount all feare of dangers as trampling all under their feet, yet calamity shall rise above them, and bring them to ruine as the Lord saith, *Ier. 37.10.* page 8. 2. It shall arise suddenly, and unexpectedly, that is, though there be no outward appearance of ruine to these men, but that all things prosper and seeme to be on their side; page 5. Yet who knoweth the ruine of them both; this is subject to sundry interpretations, the glosse and *Lyra* (to both) to Arch-heriticks, and those that are seduced by them; *Mercerus* and *Lavater*, understand ruine of them both in an Active sense, referring the ruine of those that are given to change, to God and the King, who both shall bring ruine upon those that are given to change. So that those ring-leaders with their adherents and complices shall both fall and perish together, and both God and the King, that is, the justice of Gods law, and mans law shall conspire together to root them out. page 8.

And thus now, having laid before you that from *Mr. Burtons* explication of the Text, which if but mixed with faith, and applied, must needs be energetical in its operation to change your purposes.

I shall goe on as your Remembrancer, having with *Obeds* interrogation indeavoured to convince you, that there are in you, even in you, sinnes against the Lord your God, both absolutely and relatively, in relation to King, Parliament, Kingdome, Ministry, City, with all that professe godlinesse. I shall proceed to minde you of some aggravating circumstances with which some of your most publique sins are cloathed, and also with some sad effects of them,

show how did As

As first, doe not you professe in your Remonstrance, page 4. *You are not ignorant that rule of salus populi suprema lex, is of all others most apt to be abused or misapplied; and indeed you show wherein it may be abused, and how, most truly.* But doth it not aggravate your guilt, that you should abuse it in all those kindes? The Lord give you tender consciences, and then you will confesse that you have as truly abused it, as you have described how it may be done. For doe not your practices since the publishing of your Remonstrance, together with what is in agitation by you, declare page 4. That notwithstanding your pretences of publique danger, and the extremity thereof, that yet from evill intentions and an inordinate temper of spirit, you would breake those bonds of law and Magistracy which you finde to restrain you. Besides which, are not you ~~averted~~ condemned of your selves, even out of the words of your owne mouths, as being defective; as in that which you your selves doe propound, must concur to their full justification that shall plead *Salus populi*, for you say he that ingageth, page 5. *Upon such pretences, must do it really for publike ends, and but upon publike necessity, or extremity, and with a sober spirit.* But whether you are not unqualified in all these, I leave it to God, the World, and your owne Consciences when awakened, to judge whether in your pleading of *Salus populi*, and your actings upon it, instead of *really publike ends*, private interest, carnall feares, ambition, pride, an apprehension of your neglect in the Treaty, no assurance of pardon for your fore-mentioned practices against the King and Parliament, without and contrary unto commission are not really your *publike ends* that put you upon this plea of *Salus populi*, due unto credit.

That it is not for *publike necessity and extremity*, (except to beget it) you have the cry of the whole Kingdome against you for it, and if you have the qualification of the agent, *a sober spirit* for your justification, let your actions upon it, in the violent seising upon the persons of so many grave godly and publike Patriots of the Kingdome, with horrible indignities by turning them into Hell, with such unheard of taunts and reproaches, as are upon record in your Moderate Intelligencer that came out the Tuesday following, plead for you. These things I say doe cry loud in the eares of God to whom you have appealed, and, as you acknowledge hath appeared as a severe avenger against such pretenders, page 5. and without repentance will be a swift witnesse against you, there being in you, even in you sins against the Lord your God committed with this and many other aggravating circumstances.

For the Lords sake, if you be Saints, such as should be grieved at the least rise of corruption in your soules, that should avoid all appearances of evill; Oh, let what I have propounded stay you in this your sinnefull progresse, that you proceed not to fill up the measure of your iniquities.

• Methinks it should move you, if I should be your Remembrancer, but of those miserable effects that are, or may be the products of your abused trust, and your unwarrantable walking by providence without a precept.

Should not the glory of God, the honour of his great name be deare unto you? Oh my soule thou hast heard the reproach of the adversary, how are they confirmed in their profanenesse and superstition? in their opposition unto the *Reformation* that hath cost so deare, See, "See, "say they, how all your hypocrisie is discovered, and rather then they "shall goe unpunished for their rebellion against their King, those who "were raised up to be their *saviours*, shall be *executioners* of Gods vengeance "upon them, and though the Kings Party with his Cavaliers could not "be avenged on this City the nursery of all this Rebellion, yet it shall be "done by an Army of their owne raising. What is more common then such reproaches in the day of our calamity, which you have brought upon us, *And is this nothing unto you?*

Oh where I say is your zeale for God and his cause, which you professe unto? How is the *name of God* blasphemed amongst Atheists, Papists, Malignants, profane and carnall persons, by your fore-mentioned practises, which hath opened their mouths against you? how are your friends upbraided to the peireing of their souls, *when they say unto them*, Lo are these "your Saints, your godly and religious party, which held forth nothing "but justice, & Righteousnesse, who were raised for the preservation of the "fundamentall Lawes, and of the priviledges of the Parliament, and the "liberty of the Subject, and are now risen up in armes to ruine the King "and his posterity, to destroy the Parliament, and give lawes unto the "Kingdome; did ever the profanest Officers or souldiers, under *Essex*, "Waller or Massiey, attempt any of those things which they have effected,

Oh Sirs should not this be for a lamentation, that instead of putting to silence, 1 Pet. 2. 15. the ignorance of foolish men; by a conformance unto those Gospell precepts, 1 Pet. 2. 13. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supream, or unto Governours*; You should open their mouths by your evill workes that they behold. Oh Sirs consider at the last these true taunts of the adversary, by which God is dishonoured, and let them not only pierce your eares, but your hearts.

Let me further I pray you be your remembrancer of another effect, and a sad one too, of these your present practises, and that is this.

That you are not onely thereby cast out of the esteeme of Morall men, as walking in such waies that by their *light* doe looke of an ill complexion. But also out of the approbation of very many tender conscienced Christians, who as they dare not say unto you in this your way, we *wish* you

you will in the name of the Lord, or bid you God speed, lest they should be partakers of your evill deeds, 2 John ver. 11. So they cannot remember you unto God in their prayers, except it be that he would restraine you, and hedge up your way with thornes; and is not this a sad effect indeed. Oh pray Sirs let this consideration take hold of your hearts, and like *Jeromes Surgite emortuis* be ever sounding in your eares, both in your *Counsells*, and the execution of them. That the arme of flesh being broken, on which they trusted, that *staffe* (your selves) on which they leaned: having peirced them and gone into their hands, they have betaken themselves unto the old and never failing weapons of the Church, *prayers & lacrimae*, prayers and teares; the mouths of which Cannons being turned against you. Which I think though you are good souldiers, should somewhat affright you, and will, if you are *spirituall*, because they are spirituall weapons.

Besides which, I pray let me remember you of another effect, of your unwarrantable waies in relation unto the publicke, (now it comes in my minde) and thats this, you have justified all the jealousies and feares, that many dissenting from you, had of you in your minoritie before modellizing. That if the power of the sword were wholly put into Independents hands, they would abuse it for their owne selfe interest against the publicke; have not you justified the Cities *Remonstrance*, and their feares in this respect, have not you made many supposed scandals in the *Gangrenas* to be but true predictions.

But besides your justification of the feares of many which might fill your faces with shame.

As another effect of your miscarriages. Have not you blasted the reputation of some eminent persons amongst you, that have ingaged for you, either in the *House of Commons* to our Representatives, That you would rather suffer and lay downe your armes at their feet, then breake out into acts of disobedience. Or in very publicke, and promiscuous Congregation, where there were too many hearers that came for newes, or to make themselves merry with Mr. Peters mimick gestures, and Pulpit-scurilities now Plaies are down. I say have not you by your fore-mentioned practises made Mr. Peters a Liar or worse, who so often professed in your names in the Pulpit, your readinesse to lay down your neckes, lives, and to live under rockes and Caves in America, rather then not disband, at the least intimidation of the Parliament, or to doe any act impeaching their Priviledges or proceedings. I beseech you all seriously to consider this. But especially you Mr. Peters to whom I have spoken all this while in generall as one of the Army, though now in particular, as to one that notwithstanding, your former ingagements for the Armies obedience, are now the greatest hardner of them in this way, not onely by leading them by providence into these impious and

and preposterous courses, by perverting the example of Phineas, inco-
raging them in that, forever to be abhorred force of the Parliament, by
the frequent use of your rustie similitude of a key, made bright again by
your often use of it, which before would not open the doore, and there-
fore must be forced, but also perswading them, that all the opposition
that is made against them in this way, is but for a little holinesse, a lit-
tle of Christ in you, Oh Mr. Peters, is this good pasture for the Lambs of
Christ, which he would have you feed as you love him. May not I well
say unto you, Oh Archippus, Col. 2. 17. *Take heed unto the ministry that thou hast*
received, not only that thou fulfill it. But that thou *fill it not full*, with such
corrupt abuses of providence, Scripture presidents, and the partiall urg-
ing of some Scripture precepts, for carnall ends, as to expose the follow-
ers of your doctrine, to that ruine and calamitie, which as Mr. Burion
hath observed, shall rise over them that are given to change, and yet
through your unministeriall levitie, and Pulpit scurilitie in your gesti-
res and jealts, making your poore seduced hearers, like those that are
stung with the *Tarantula* to die laughing. But *verbum sapienti*, hoping this
digression will be pardoned, being led unto it by providence. But to return.

Besides your justification of the fears and jealousies of many of the godly
concerning you, There is a justification like to be produced as the effect of
your present practises; namely a justification of the wicked, which is an abo-
mination unto the Lord, Prov. 17. 15. Even to justify all the Sons of Bel-
ial; not only such as have been before you in former times, but those that
shall come after you, to whom you may be a *sinfull President*.

Do not but thinke with your selves whether or no, *Jack Cade*, and his con-
federates traiterous forcing of the Parliament in former times upon *Popular*
sentences. *Henry Jermines*, *Percies* and *Goringes* Treason in practising to bring
up the Northern Army towards London to overawe and force the Parliament
soon after its commencement, and the Kings coming to the Commons
House with an armed Train of Cavaliers to demand the five Members. Jan. 4.
1641. voted to be a *Treasonable Act*, and an high breach of the *priviledge*
of *Parliament*, are not only justified but exceeded, by that force and violence
offered to the Parliament by you, Decemb. 6, 7.

And yet besides all this, to be the justification as a *President* for any that shall
perpetrate the like wickednesse for the future.

There is this likewise to be weighed as a sad effect, that danger that other
States and *Kingdoms* may be exposed unto by your Example, either to
be brought under by the Souldierie, that they shall raise, or else to be kept
under by Tyrannie which they shall rather choose, then put a Sword into the
hands of any to help them, lest it should be turned against them when they
have done their work, as you have done.

You seem to have a little sence *page 34. Remon.* what will bee the judgement and the sence that will be aptly made, by intelligent Spectators of this *and neighbour Nations, and ages to come,* of some kind of defect in the *Treaty* in regard of the Kings restraint in the Isle of Wight. But dear Christians, you forget that there are intelligent Spectators of this *and neighbour Nations, yea and ages to come,* that will have your perfidious practices upon record, and by accident you may be the enslaving of other free people as well as we, that will rather with *Iffachar* couch down between their *burthens*, and become servants unto illegall Tribute, then run the hazard of having them trebled by those whom they trusted to take them off.

I beseech you therefore if there be any fellowship of the Spirit, if there be in you any bowels of mercy, any pittie in you, towards your selves, your families, your friends, this dying Kingdom, if any zeal for Gods glorie, any sence of his dishonour, any love to his people, any true tenderneffe of conscience,

Make your repentance for your grosse miscarriages, as eminent, and as publike, as your sins. Let but *Oded*s convincing Interrogation get within your consciences, that there are with you, even with you, sins against the Lord your God, under all these considerations, whereof I have bin your faithfull remembrancer, and I doubt not but there will be as evident fruits, in the changing of your purposes and intentions, as was in those Sculdiers in the History, and your subjection unto the Princes being answerable with theirs, may put a speedy end to our troubles, turning our preposterous zeal of executing of justice upon one another, into the execution of those king-like lusts within us that war against our soules.

And to this purpose I shall go on to be your Remembrancer, of that counsell that *Oded* exhibited unto the Army, having prepared them for it by his convincing Interrogation, 2 Chron. 28. 11.

Now hear me therefore, and deliver the Captives again which you have taken of your Brethren, for the fierce Wrath of God is upon you.

Hearken unto me I beseech you to whom I have directed my discourse, that God may hearken unto you, it was the speech of *Iotham* upon a violent change of government, through the effusion of blood, *Judg. 9. 7.* Oh hear me, and deliver the Captives again which you have taken, shew that God hath touched your hearts with a sence of your sins, by a speedie imbracing of this counsell I now tender unto you.

I do not call upon you to deliver up any of your prisoners of war, which are of your Brethren English or Scots, although here is a good call somewhat like it, the Lord himself teaching you how to bee differenced in your carriage in a time of war towards Bretheren and Forrainers.

But deliver those Captives that you have taken without any Commission, but the abuse of that power put into your hands.

Set the King at liberty, deliver him up into those hands, out of which you took him.

I know that this may be recented as a Malignant motion, but having given you my ground for it, and answered yours against it, it will appear otherwise.

As for your arguments against the Covenant in that part of it, as not perpetually obliging the taker to endeavour the preservation of the Kings Person and authority: I must confesse that having seriously weighed them, I find them to be but as broken reeds, that will pierce those with perjury, that lean upon them, and therefore I dare not.

Whereas you say that *this Covenant* as it is drawne hath not left the takers without an honest way out, *page 54.* I grant it, if you mean only of this Article in relation to the preservation of the Kings person, with the restriction that is expressed in the same Covenant, to preserve and defend the Kings Majesties person and Authority, in the preservation and defence of the true Religion and liberties of the Kingdome. But not to preserve and defend the Kings person and Authority, when he is in the way to all these, as was implied in the last free vote of the House, in reference to his last Message, but rather to make him vile, and seek the destruction of his Person; Is such a breach of Covenant, and dis-loyalty, that *the (world) that we call to witness with our Consciences of our loyalty, and that we have no thoughts, and intentions to diminish his just power and greatnesse, must needs take notice of our perfidious treachery, as men to be abhorred.*

But now as you affirme, *p. 54.* that if the Covenant had not been drawn up that yet through the providence of God the snare is broken, and they may escape. Though it be a very strange thing, yet I doe not much wonder, that you ascribe perjurie unto Gods providence. Saying the snare is broken by the providence of God, or as God hath ordered the businesse *pag. 51.* it doth not now oblige you before God or Man. I say I doe not much wonder, that you should grant a dispensation for perjurie, calling it an honest way to get out of an oath, which is the maine pillar of humane society, with securitie and safetie, when that to procure a Toleration for sins as grieving to the spirit of truth, you care not for shaking the pillars of the land, and breaking the beautifull staves of magistracy and ministry asunder.

As for your argument of nulling the Covenant, as to the preservation of the Kings person, upon his refusall to take it, there being no mutall agreement, It may have an easie inervation.

If it were as you suppose, nay confidently affirme it to be a Covenant between man and man in the civil parts of it, *pag. 57.* there were some strength in your argument, but it is clear, that the Covenant is between God and man, for it was with a hand lifted up to the most high God that wee did

I swear,

swear, and not unto man, that wee did ingage our selves, and therefore there is more in it then the calling of God to witnesse the truth of our intentions pag. 59. For it is not said, that we did swear with our hands lifted up before the most high God; but to the most high God: hee it was to whom we did sweare, and with whom we did enter into Covenant, and that in the civill parts of it, that we might be the more strongly ingaged by Covenant to doe what wee were bound unto by the law of God, which warrants every article in it, and this of the preservation of the Kings Person with the restriction, And therefore the Kings not taking the Covenant, or agreement with it, is of no more force to absolve the taker of it from perjury, and breach of Covenant with God, Then if a person sensible of strong temptation to take away his fathers life, should therefore make a Vow and Covenant that he would (according to his duty) preserve it, and yet after the same to conclude *dis-ingagement* in the sight of God, upon his fathers not agreement with him in the same.

Which I humbly conceive is the case of our *pater patrie, de jure* though not *de facto*. And that the state in the drawing up of that part of the said Covenant were not, either without a sense of some strong temptation to disloyaltie, Or more then ordinary carefull to prevent the scandall of it from the world is evident, therefore did so draw it up, as more solemnly to ingage the taker to the preservation of the Kings Person, and authority with the restriction, then to any other part of the Covenant, and they adde that by keeping the Covenant in this point, according to the restriction, we may satisfy the world, which they imply was jealous of them, and therefore in the Covenant it runs, that although the world bee not called to witnesse for us in relation to any other article in the Covenant, yet to this of the preservation and defence of the Kings Majesties person, and authority, in the preservation of the true Religion, and the liberties of the Kingdome, we appeale to the whole world, That the world may beare witnesse with our Consciences of our loyalty, and that we have no thoughts or intentions to diminish his Majesties just power and greatnesse.

Now before I leave the Covenant, I shall onely be your Remembrancer once againe, of your owne Chaplaines opinion in this point of breach of Covenant, who having charged you with it, in relation unto the Kings person, pag. 39. hear what he saith of you, just Remon. pag. 41. That you are not onely *Disobedient* accusers, and at this you are exquisite. But *Truce-breakers* *wordes* against accommodation, no Treaty nor agreement, or breakers of Covenant. and he addes Solemne Oathes and Covenants are able to hold most mens consciences, but men heightened by Religion into the formes of the spirit, doing things by immediate direction from God, carrying a glorious presence of God before them, affirming that they are called by God to do some especiall worke, in the world, these can easily

mount above the highest sorts of oathes: Men that have tasted of these high things, and begin to make them serviceable to worldly ends, they are such cunning Pick-locks that they can find the way through any doores, to come to the treasures of power and authority. And then he goeth on in the same page, lines 30. Such wicked spirits are now abroad like those, Ezek. 21. 31. Brutish men, skilfull to destroy. Brutish, spare not the holtest nor honourablest things, Kings, Lords, Ministers, Scripture-Ordinances, Oathes, Covenants, lay all waste, and yet in the greatest brutishnesse. Skillfull, though there be the most sensuall, and beastly Confusion, yet they shall doe it artificially, skilfully, say tis for God, Justice, Religion, and that they doe it by the power of Christ, and the power of God in Religious zeal. And because that he hath another aphorisme which may well be referred without any independencie to this common place that I am now upon, as you shall find written, Printed I should say, for your instruction, pag. 37. Just. Remon. See how abominable Religion is when once corrupted, there are no kind of men can be such compleate, and new knaves, as a Jesuite, a Pharisee, an old well studied professor of Religion, when once mens Consciences are defiled, and they begin to trade in the world, with a pretence that tis for God, they are so cunning, that no bonds of honesty, or faith can possibly hold them.

But ceasing to remember you any further of your Chaplin, of whom I shall take my leave, with this Enconium, that had he bin as infallible in his opinion of the generall day of Judgement, as he will be taken to be in those quotations that doe concerne you, we had not then seene those sorrows that are like to come upon the Kingdom by your meanes.

I returne to the occasion of my discourse upon the Covenant, with which one busb I hope I have stopped two gaps.

By the way answering what you have alleaged to the enervation of that article in the Covenant, the preservation of the Kings person and authority, and consequently evincing that, for me to move it, or you to follow it, namely to set the Kings person at libertie, to treat with his Parliament. That so your great feares of nulling all his grants, and concessions upon the plea of his restraint may be taken away, is no malignant motion or breach of covenant.

I know that you doe anticipate this motion by a representation very large in your Remonstrance, of the unjustnesse and safenessse of a Treaty with him, (which is already answered in short.) But in the stead thereof that rather his Person should be brought to justice. For which you have two strong arguments, the one you often use, God having given him so clearely into your power to doe justice, page 24. and severall other places. But I hope if you doe but consider seriously how you came by him (of which I have remembred you already,) you will use that argument no more.

The other because that you finde that his beari which in a more especiall manner

manner is in the hand of God *is not changed*, page 24. 56. Therefore you will cut off his head, as strange a cure for a hard heart, as are your conclusions from the premises aforesaid. But I wonder not much at them, when you make a profession of the *light* you goe by, *viz. reason, or experience the ordinary lights men are in humane things to walke by*, Remon. page 45. 46. But doth not this shew that you are carnall and walke as men, for our reason and experience, even in *humane things* are to be denied, if we walke as Saints, rather then run upon an *appearance of evil*.

And to cleare it, I shall give you an instance of a Saint, who in your judgement was given up *unto a preposterous and selfe deserting course*, page 27. walking not by carnall reason or experience, no nor yet by providence without precept, 1 Sam. 24. 3. King Saul was by the providence of God put into Davids hand, and that so *clearly*, as that his souldiers led by reason, told him in effect, that God had delivered him into his hand to do justice on him, ver. 4. But did David make use of his carnall reason. If I now cut him off, I shall be secure and safe from his further pursuite of me for my life, and I shall attaine unto the Crowne, a strong temptation? No, his tender conscience smote him but for cutting off the Kings garment, though but to convince his enemy that he might as easily have cut off his head, ver. 11. and not only so, but from the same tendernesse of conscience he would not be accessary unto the sinne of his servants, who it seemes being ruled only by their carnall reason, were ready to rise up against Saul, had not this Saint by arguments impeded them, ver. 7. And so David stayed his servants with these words, and suffered them not to rise against Saul. But what were those words, ver. 6. and he said to his men; the Lord forbid that I should doe this thing unto my master the Lords anointed to stretch forth my hand against him, seeing he is the anointed of the Lord.

But yet further, as you see he would not walke by reason as a man, so neither would he walke by his *experience* against the rule; for though he had found by experience, that the King being set at liberty did still pursue his life, as you find, 1 Sam. 7. 26. Yet when providence had brought him into his hand againe, though Aisbah told him, *God hath delivered thine enemy into thy hand this day, now therefore let me smite him*, providence hath presented me with a weapon, his owne Speare. But did David as a man walke by his *experience*, he finds by experience Saul still thirsting after his blood, and might not he have reasoned so. I find no inward conviction, remorse, or change of heart and principles, *rationaly appearing in him*, page 56. he is so farre from being sorry for what he hath done already, notwithstanding my ingenuity in sparing his life before, that he is reslesse in his pursuite of me, and therefore it would not onely be full of visible danger,

danger and unsafe, but it may prove certainly destructive to me, if I should goe against my experience and let him goe. I will now therefore be led by reason, experience, and by providence, and execute justice upon my implacable adversary. But if you consult with the story, you shall finde that he would neither do it himselfe, or incourage any other. But rather staieth and diverts *Abisbai* from the same, by this divine prohibition, which the Lord bring home to your hearts. ver. 9. And David said unto *Abisbai*, destroy him not; in your language, execute not justice upon him, and what is his reason, who can stretch forth his hand against the Lords anointed and be guiltlesse, ver. 10. David said furthermore, as the Lord liveth, the Lord he shall smite him, Or his day shall come to dye, Or he shall descend into battell and perish, ver. 11. the Lord forbid that I should stretch forth my hands against the Lords anointed. Let me be your *Observer* here I beseech you, what diverted him, either as a principall, or accessary, from walking at this time by the ordinary light of reason and experience? do but peruse his Arguments, and you shall finde in them that though his feare and sence of guilt was in the front, yet his faith and confidence in God brought up the reare, for you shall finde him there, not using his sense but his faith, which he did act upon the justice and righteousnesse of God with most admired confidence, concluding that though he use no such sinnefull meanes for selfe-preservation, yet he solemnly asserts as the Lord liveth, that either the Lord would smite him immediately, or if not, he should shortly end his daies according to the course of nature, or that he should come to a casuall end. Oh Sirs, you that doe professe your selves to be Saints as David, walke not by reason, or providence without or against a precept; behold his confident perswasion, that God had waies enough to free him from his potent Adversary, but by no sinnefull shifts or pretences would he free himselfe; Ambition and selfe-love were both mortified in him, let them be so in you if you are Saints indeed. His faith did subjugate his carnall reason and experience. Oh show that, that precious grace is not dead at the roote in you, but stirre up those sparkes of it that are ready to goe out, that it may breake out into a flame, and walke by the light of that, and not of reason and experience, the ordinary lights that men walke by. That so you who are but private persons, that were never called or chosen for those services in which you are now so sedulous, nor to cry for justice upon the grounds already mentioned by Mr. Sedgwick; may desist from these conscience-wasting, and land-desolating courses of yours, and putting your trust in the Lord, you leane no more unto your own understanding.

I conclude therefore the Counsell given in relation to the King, with a point of Doctrine Collected by Master Henry Burton, who being dead yet speaketh in his booke for God and the King, p. 44. where from his afore-
said

said Text he raiseth this point of Doctrine. *That the true fear of a King, as it is a filiall fear, so it is a fear of adherency, a fear full of loyalty and fidelity, which makes a true Subject to stick so close to his Prince at all times, and in all conditions, as nothing shall make a separation.*

But then secondly, as I would desire you to beare mee, and deliver up your Captived King. So likewise I beseech you heare me now, and deliver up again your Captives of the Parliament men, for if to retaine prisoners of warre that are brethren as Captives, may expose an Army unto the fierce wrath of God, as appeareth in this history, 2 Chron. 28. 21. Now beare me therefore, and deliver the Captives again; which you have taken captive of your brethren, for the fierce wrath of God is upon you. For this (was spoken to the Army, that successfull Army) Oh what divine vengeance? and fiery indignation is like to fall upon you, without repentance for the violence you offered unto the persons of so many godly, and sincere affectors of the Subjects libertie, and the Kingdomes good. If to offend but one of Christs little ones may expose a person to a condition more eligible then to have a milstone hanged about his necke, and be drowned in the depth of the Sea, Mat. 18. 6. I say, if to offend but one little one may prove so dreadfull to the offender, what then to offend an eminent Sufferer for the Publick, a strong man in Christ, that could suffer 8 years imprisonment (4 of them close, 3 in exile) three Pillories, with the losse of eares, calling, and estate, for the publicke good both in relation to Church and State. And I beseech you consider, doe you thinke that you did not offend him, when you seized forcibly upon his person going to the House to discharge his duty, haled him violently thence into the *Queenes Court*, notwithstanding his protestation of breach of priviledge, and a double demand of the House (that raised you) for his present enlargement. Doe you thinke you did not offend him when you carried him prisoner to Hell, and there shut him up all night without any lodging or other accommodations, keeping him still prisoner, deprived of his liberty and calling, without objecting the least cause for this your unjust restraint? Oh that God would but convince you both of your sinne and danger. Not only in relation to that most eminent Martyr and true Philopater, who hath solemnly declared this and more then I have charged upon you, before the most just and righteous God of Heaven and Earth, the searcher of all hearts, the whole Kingdome, English Nation, and the World, in his declaration subscribed William Pynne, Decem. 25. 1648. But also in relation to the violence and offence offered unto, not that one, but many godly and sincere Patriots; for I cannot thinke but that there are many such amongst those imprisoned and secluded Members, being (above one hundred in number) which I beseech you let not seeme a small sinne, no sinne in your sight. If that you call the Kings attempt in his

his proceedings against the *Members* bee impeached, that appeared to assert common liberties, against his interest to witnesse his revenge, page 31. Oh what may be said not only for your bold attempt, but unparallel'd execution of that violence upon the persons of many that appeared in the *House*, to sticke fast unto their first principles for the publique, against your interest of *Anarchy* and *Toleration*, loaden with unchristian reproaches of rotten *Members*, *Apostates*, and such as drive private designs.

But do you thinke the searcher of all hearts can be blinded, as you would doe the Kingdome, who now see into the ground of that violence offered unto the persons of their Representatives, and secluding them from the *House*, That so those whom you have thought fitting to set there, may vote and unvote what you would have them, and do you think that the righteous judge of the whole world will not declare against you by some visible tokens of his displeasure for these things, was the fierce wrath of God upon the Souldiery in this History, for their cruell intentions towards their brethren, and shall you escape? Assure your selves if that God loves you, he will rebuke and chasten you: and wil make you know that it is an evil thing and a bitter to walk in such ways as are so unwarrantable, and unsuitable to your profession.

And therefore now I beseech you hearken unto me, that God may hearken unto you, Set the members at liberty that you have restrained, declare your hearty sorrow and repentance, for those finnes that are in you, even in you against the Lord your God, of which I have bin your Remembrancer. Publish your unfeined purposes and resolutions to meddle no more out of your calling with the affaires of the Kingdome, with which you were never intrusted. But that you with other Subjects will acquiesce, with what shall be concluded betweene King and Parliament: And no question but upon your desire of pardon for what hath been done against them, you shall find that according to the injunction given them by our Saviour, they will be as willing to forgive and forget, as you shall be to desire it, Luke 17. 2. 3.

I confesse this motion may seeme to Carnall Politicians to be very ridiculous, and like the maker of it, very weake and simple. But if ever you would enter upon a worke without consulting with flesh and blood, next to your salvation, doe it now, to save the Kingdome; if you debate this motion in the Court of carnall reason, it will be cast over the barre, and want of its due recentment and acceptance. But if the Lord by his convincing spirit, through those convincing interrogations which I have propounded, shall but awaken your consciences, as he wrought upon those armed men in the History, by Obeds unexpected coming out to meet them. I should then hope all carnall and fleshly reasonings being denyed, you would prove as imitable a president to future generations, as I desire that army

my in the History may prove a *convincing paterne* to you.

Upon a *sound conviction* that army was changed in their purposes, delivered up their *Captives*, forsooke their *spoyle*, and submitted to their *Princes*. Oh that God by what I have propounded to worke this *sound conviction*, would make it effectuell. Then would you deliver up your *Captives*, submit to your *Princes*, and that blacke and bloody cloud of ruine and confusion that is like to come upon you and the Kingdom, would be scattered.

And let me adde thus much further, that if to what hath beene propounded the Lord shall graciously incline your hearts: As you shall thereby revive the hearts of this dying Kingdom, with hopes of a joyfull accommodation betweene the King and Parliament, which for the present is only interrupted by your *meanes*. I make no question but as you shall finde the Lord accomplishing his promise to you, that when a mans wayes please the Lord he will make his enemies to be at peace with him. So likewise stirring up the hearts both of King and Parliament to grant you that liberty of conscience that Christ hath purchased for you; and not only so, but giving you such favour in their eyes, as still to be continued in such numbers, and for such time as shall be thought convenient for the publique safety; and that for your maintenance the people will chearefully pay their Taxes, when they are but in some hopes of a comfortable end of all their troubles.

Weigh this I beseech you, and consider that there are many thousands, that although they cannot *close with you* or approve of your sinfull waies, yet would be exceeding sad, to see any of you that are the eminent Officers and Commanders of this Army, or the Souldiery either, That have done such gallant service as Souldiers, exposed unto such a miserable condition as this course you are in, doth inevitably tend unto: We would willingly save you and pluck you as *firebrands* out of the fire, rescue you from that sentence of death, that your unwarrantable actions have passed upon you. We would say of you who are the *Jonathans*, the Worthy Commanders of the Army, Shall Jonathan dye that hath wrought this great salvation in Israel, God forbid, 1 Sam. 14. 15. But Oh do not you by shutting your eares against the counsell now given you, destroy your selves and become your own executioners, expose the Kingdom to perpetuall wars both *forreign* and *intestine*: Which that it may be prevented, do not study how to evade any Arguments that I have presented before you for your *conviction*, that there are in you, even in you sins against the Lord your God. But follow the example of these *Worthies* here in the History, leave arguing against them, and fall to acting; and let me but humbly adde one thing more. That if you shall but find your hearts inclining to the counsell and advice that I have laid before you; and that this *Scripture Expedient* hath taken hold of your hearts.

That you as Saints and Christians, as plainly and lovingly would administer the same *Physick* to the City. There is no question but you with *Obed* may say unto them: Are there not with you, even with you, sins against the Lord your God, and that not only *absolutely* but in relation to your selves, and that the City with humilitie and due respects may tender the same expedient unto the Parliament to whom no doubt it may be said, as unto the Souldiers and Governours in this Historie, *Are there not with you, even with you sins against the Lord your God*, and they likewise may present it unto the King who stands in need of a convincing Interrogation also.

Which Scripture Expedient being sincerely and cordially laid before each other out of Principles of Love, and an untained desire of Reconciliation, that there may be no more differences amongst us that are Brethren by so many bonds. We according to the Gospel-precept, *Confessing our sins one unto another, and praying one for another*, James 5. 16. We who have so wofully wounded one another, with wounds of all sorts and kinds, we may be healed and may find the Lord graciously returning unto his *Jerusalem*, healing us with revealing abundance of Peace and Truth.

And thus hoping by what I have presented before you, I shall administer occasion to you to make use of *Dauids benediction*, 1 Sam. 25. 32. *Blessed be the Lord, which hath sent thee this day to meet us, and blessed be thy advice, and blessed be thou which hast kept us this day from coming to shed blood, from avenging our selves with our own hands.* And that I shall receive as comfortable an Answer from you, as did that weak instrument, *vers. 15. Goe up in peace to thy house, for we have hearkened to thy voice, and have accepted of thy person.* We look not upon the weaknes or the unworthinesse of the Instrument, nor any failings of his in the delivery of his mind in the discharge of his Conscience.

Which aforesaid favour I doe the more importunately desire, being conscious to my self of my own weaknesse and dis-ability for this Service, which though I might have bin helped against by consulting with some of the godly and learned Ministry in it, yet I purpo'ely declined the same, knowing your prejudice against them, as those which trouble your *Babel*. Thus humbly beseeching the Lord to give the Comforter to be your Convincer. I leave you to the serious consideration of what I have said, and the Lord give you understanding.

Jer. 13. 17. *But if you will not hear it, my soul shall weep in secret for your pride.*

F I N I S.

A BREIFE

7

MEMENTO

To the Present

VNPARLIAMENTARY IVNTO

Touching their present Intentions and
Proceedings to Depose and Execute, CHARLES
STEWART, their lawfull
KING.

By William Prynne Esquire: *A Member of the House of
Commons, and PRISONER under the Armies Tyranny;
who, it seems, have leavyed Warre against the Houses
of Parliament, their quondam Masters; whose
Members they now forcibly take and detain captives,
during their lawlesse Pleasures.*

Proverb. 24. 31. 32.

*My Son, Feare thou the Lord and the King, and meddle not with
those who are given to Change: For their calamity shall RISE
SVDDENLY, and who knoweth the ruine of them both?*

Gal 1. 10.

If I yet pleased men, I should not be the Servant of Christ.

Jan: 4th

LONDON, Printed Anno Dom. 1648.
